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VOL. XI, NO. 2 FEBRUARY 1930

The EUROPEAN HARVEST FIELD

Articles on Europe

Missionary Letters

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WHAT ARE YOU DOING FOR THEM?

Israel's sheep scattered far and wide,
Wandering on with no shepherd to guide,
Far from the Saviour who for them has died;
What are you doing for them?

"First to the Jew," was the order He gave;
First to the Jew came Jesus to save;
First to the Jew when sins He forgave;
What are you doing for them?

Hid for a moment His face at their call,
Soon in His mercy He'll gather them all;
Loved for their fathers, e'en far tho' they fall;
What are you doing for them?

How Jesus loved them! but we have despised,
Forgotten, neglected, in scorn undisguised.
Think you to face Him and hear His "Well done,"
With Israel, His chosen, left dying alone?

MRS. H. S. LEHMAN.

Price 10 cents per copy.

Published monthly by the

AMERICAN-EUROPEAN FELLOWSHIP

156 FIFTH AVENUE NEW YORK CITY

WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.—*I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

American-European Fellowship for Christian Oneness and Evangelization

Room 414, 156 Fifth Avenue, New York City

Cable Address: "Interbiblo," New York City.

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

156 Fifth Avenue **New York, N. Y.**

VOL. XI, No. 2 **Arno C. Gaebelein, D.D., Editor** **FEBRUARY, 1930**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 156 Fifth Avenue, New York City.

Entered as Second-class matter, May 5, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized November 16, 1921. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

Devotional and Editorial

FOOLISH WOMEN

Lesson: Matthew 25: 1-13

INTRODUCTION

"Afterward came also the other virgins saying, Lord, Lord, open to us."
Text: Matthew 25: 11

WE have one discourse only in chapters 24 and 25 of Matthew's Gospel. The division of the chapter would indicate that there are two discourses. Jesus, in chapter 24, is teaching dispensational truth, and pointing out the certainty of His coming the second time, in glory and power, and also judgment upon the nations.

In chapter 25, he deals with preparedness for that coming. This truth applies to inidividual experience and individual activity. It is our purpose at this hour, to deal with individual experience only. The talents have to do with service, while the oil deals exclusively with experience and lack of experience.

Blameless Character

Ten virgins went out to meet the bridegroom. They were all virgins. They were blameless in character. Five of the virgins possessed character plus, while five had character minus. This last group symbolizes so many people who are in our churches today. They have blameless characters, they are moral assets. They are in favor of the church as a social institution.

Noble Intention

They went forward to meet the bridegroom. Others were going and they would join them in greeting the distinguished visitor and prospective home-builder. It was a noble intention. The question of preparedness to meet the bridegroom seemed not to have been raised. They assumed that because they were socially inclined and appreciated social values, that such impulses qualified them for meeting the bridegroom.

Thousands who today are treading their way on to eternity under the delusion that identification with uplift movements and church programs are sufficient, will awaken to the sad fact at the end of the journey, that they were unprepared to meet the testing hour involved in the second coming of our Lord.

Inexcusable Neglect

The lamp carried by each virgin symbolized Personality. These lamps had the capacity for containing the things that would qualify them to meet the bridegroom. These virgins possessed character, mind and will. Five of them counted lamp and wick sufficient for joining the mass in their pilgrimage. They were depending upon the container rather than upon the contents of the lamps for light.

The wick was in position, but the fluid that would create illumination was totally absent. They took no oil with them. That symbolizes the moralist who lives from a moral standpoint, in many instances, on a higher moral plane than many who are identified with the church. Their dependence is upon man-made character and they have no sense of the need of the experience that qualifies for meeting the Lord.

Delayed Arrival of the Bridegroom

The Bridegroom delayed His arrival. The causes are not enumerated here, but it is sufficient to say that the Eastern custom was to prepare for just such eventualities. Storms, bad roads, and swollen streams might at any time prevent a bridal procession from arriving on schedule time.

They all slumbered and slept. They grew tired and presently sank into insensibility. This delay in arrival afforded an added period of Grace for five of the virgins to make the great discovery that their lamps were lacking in the thing that would produce light. It was their time to go and buy oil that they so sorely needed.

They slept. Indulgence in self-satisfaction proved their ruin. Sleep is one of the most subtle, insidious and silent forces that steels over the nature. Many are the wrecks on railways and automobiles, that have been caused by sleep at the throttle or steering wheel. Tragedy after tragedy is recounted in the daily press because of slumber at the wrong time.

> It was while returning from New York on one occasion, by auto that at three o'clock in the morning, hastening to reach Atlanta for a funeral at ten o'clock, we went to sleep at the wheel. It was but for a moment, but that moment was sufficient. We ran off the road and turned up side-wise in a ditch, with trunks and grips piled over us. If we had gone to sleep one hundred yards farther back, we would have gone over a steep embankment of some sixty feet in depth. That would have been the end.

Sleep is a boon under some circumstances, and the precursor of a tragedy under others. Soul sleeping in the spiritual sense is a fact proven both by Revelation and by experience. Thousands need to light their lamps who are without oil and in deep slumber. They are spiritually asleep and the chill of death is on their soul.

It is increasing in its paralyzing and slumber producing power. They are bound in the chains of unbelief and the acceptance of a substitute for the New Birth. They are depending on externalities of religion just as these five women were depending upon the lamps that could make no light.

The apostle Paul cried out, (Ephesians 5:14)—"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

A CORRECTION

Owing to oversight, the action of the Board of the **American-European Fellowship** in regard to the future connection of the Rev. Stefano L. Testa, Secretary of the Italian Section, was not correctly stated. This should have been stated that the connection was severed by the Fellowship, effective January 1, 1930, as stated in the minutes of the Board.

A Startling Cry

Suddenly the cry is heard that the bridegroom is approaching. Everyone is aroused over the tumult, incident to the approach. Lights began to flicker in one group, while the other group found to their dismay that they had nothing that would produce a light.

They came running to those holding lighted lamps, and crying to them to give them oil. Those possessing the oil answered by saying, "We have just enough to qualify us to go and meet the bridegroom. We cannot share ours with you." This was an alarming discovery for the unprepared ones. It sent fear into the bottom of their souls. Those possessing the qualifying ingredient for meeting the bridegroom, did not carry enough to impart to the unprepared.

The unprepared ones, in the day of the coming of our Lord, are destined to make the painful discovery that the church possesses no reserve stock of the qualifying element for meeting the Lord, and cannot therefore impart to many who have been in their company through long association, and where-with-all to equip them to go into the marriage supper of the lamb.

Frantic Efforts

The unprepared virgins could not borrow oil. It must be secured in the market place. They rushed back to the station dispensing oil, in order to fill their lamps and be ready to go into the marriage. While they were hurrying frantically to the oil station, the bridegroom came. They were busy seeking, when they should have been in the company of the others rejoicing.

The procession arrives and enters the house for the ceremony. The door is shut; further admissions were not allowed. The day of grace and preparedness was over. Outer darkness remained for those who possessed a praiseworthy desire. Their tragedy was slumber in the period of grace. Judgment was passed upon them.

Matthew 25:11—"Afterward came also the other virgins saying, Lord, Lord, open to us."

Divine Pleading

Oil is a symbol of the Holy Spirit. It is used in many places as such. The Holy Spirit is the one qualifying experience in the soul that prepares one for the coming of the Bridegroom. Personalities, good works and unblemished character are not sufficient. Church membership and baptism are not sufficient. These are external observances, but do not communicate the experience of regeneration to the soul. Jesus knew that, and hence He calls upon man to buy of Him. Revelation 3:18.

> "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The rich young ruler came to Jesus with character, and obedience to the requirements of the synagogue. After the testing questions had been answered truthfully and left him without blemish, Jesus said, Mark 10:21—

> "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

These five women are classified as foolish women because of neglect and indifference to the requirements of meeting the bridegroom. They are like the man who built his house upon the sand. As long as all is fair, they seem to be as secure as others, but the testing hours reveal the utter lack of preparedness for the spiritual test. It is our burning hope that no one in this audience will, through indifference and neglect, go off depending upon secondary things for the great hour to which you are moving and which nothing less than the Second Birth will qualify you to meet.

Wise Women

Five of this group of virgins possessed lamps and wicks, plus. They had qualified themselves for meeting the bridegroom before starting out on the journey. They were careful to fill their lamps with oil. Thy went out in a sense of security and preparedness. They were not make-believe light bearers, but were actually light-bearers. What oil is to the lamp, the Holy Spirit is to the soul.

A man may be a walking encyclopædia of historical knowledge; he may be an authority on the science of chemistry, electricity and atomic force, and yet be a moron in spiritual knowledge. He may be all that could be desired from a moral and social standpoint and yet be a tragic failure from a spiritual standpoint. Many substitute decency and respectability for spirituality.

Science, with its cold, scalpel, microscope, X-ray and scales cannot equip a man for preparedness to meet the Lord. The Holy Spirit is the one and only pre-requisite for this event of the future. Knowledge of a rationalistic character is much like the light of a lightning bug. It is light without heat. The Holy Spirit is light plus heat. It warms the spirit into newness of life and puts the divine nature into an unregenerated heart.

I recently visited the steel mills of the Central Alloy Steel Manufacturing Company of Canton, Ohio, and observed crude ore being conveyed to furnaces heated to 3400 Farenheit. Looking through a colored glass into the furnace, I observed the regeneration of the ore into fine steel in lump quantities. After its regeneration, it poured forth as a livid stream of pure alloy and fit for the finest machinery.

It was prepared by the heating and melting process, to be molded into dividend producing machines. The light was blinding and the heat was terrific, but the refining process had made a high value out of a crude piece of ore.

Personality Plus

Every child of God possesses personality plus. They have experienced a definite change of heart. They have been born again. They have been washed by regeneration. Titus 3:4-5.

"But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Jesus set forth the divine imperative concerning this experience in His conversation with Nicodemus. He said, "Ye must be born again." Without it there can be no admission into the kingdom of heaven. Those who try to climb up some other way are classified by the Son of God as a thief

and a robber. There is only one door, and it is through the narrow passageway of the New Birth. It is that, or like the foolish women, shut out in outer darkness forever.

How much wiser it is to meet the requirements and secure on the basis of grace, the qualifications to meet the Lord. The Third Person of the Trinity undertakes to guide and teach and keep in a state of preparation all who are giving Him the right of way in their lives. 1 John 2:27—

> "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Jesus is coming. Three hundred and eighteen times in the New Testament this truth is set forth. It is the normal outlook of the New Testament. This teaching is clear and emphatic. Injunction after injunction is delivered to the disciples to watch and be ready. Character of preparation needed is set forth in different languages throughout the Gospels and Epistles. It is our earnest plea to Isaiah 55:7—

> "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

This sermon was preached by the Rev. Dr. John W. Ham, Evangelist, of Atlanta, Georgia, in the First Baptist Church of New York City.

———::———

OUR DUTY TO ISRAEL

by Robert Murray M'Cheyne

ROBERT MURRAY M'CHEYNE is of sainted memory and the following article is taken from his memoirs. His memoirs show the devotion and the shepherd concern of a true pastor. He included in his short but lasting ministry a real heartfelt interest in the Jews and, as the work of the *American-European Fellowship* includes our taking the Gospel to Israel, we thought well to acquaint our readers with the message of this man of God in behalf of these people beloved for the Father's sake and out of whom "there is a remnant according to the election of grace" and to and through whom future blessings will come. *(Editor)*

Most people are ashamed of the gospel of Christ. *The wise* are ashamed of it because it calls men to believe and not to argue; *the great* are ashamed of it because it brings all into one body; *the rich* are ashamed of it because it is to be had without money and without price; *the gay* are ashamed of it because they fear it will destroy all their mirth. And so the good news of the glorious son of God having come into the world a Surety for lost sinners is despised, uncared for—men are ashamed of it. Who are not ashamed of it? A little company, those whose hearts the Spirit of God has touched. They were once like the world and of it; but He awakened them to see their sin and misery, and that Christ alone was a refuge, and now they cry, None but Christ! none but Christ! God forbid that I should glory save in the Cross of Christ. He is precious to their heart—He lives there; He is often on their lips; He is praised in their family; they would fain proclaim Him to all the world. They have felt in their own experience that the gospel is the

power of God unto salvation, to the Jew first, and also to the Greek. Dear friends, is this your experience? Have you received the gospel not in word only, but in power? Has the power of God been put forth upon your soul along with the word? Then this word is yours: I am not ashamed of this gospel of Christ.

One peculiarity in this statement I wish you to notice. Paul glories in the gospel as the power of God unto salvation to the Jew first; from which I draw this DOCTRINE—*That the gospel should be preached first to the Jews.*

(1) *Because judgment will begin with them*—"Indignation and wrath to the Jew first," Romans 2:6-10. It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. When the great white throne is set, and He sits down upon it, from Whose face the heavens and earth flee away; when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of those things that are written in the books, is it not a striking thought that Israel—poor, blinded Israel—will be the first to stand in judgment before God?

Why is this? Because they have had more light than any other people. God chose them out of the world to be His witnesses. Every prophet was sent first to them; every evangelist and apostle had a message for them. Messiah came to them. He said, "I am not sent but to the lost sheep of the house of Israel." The Word of God is still addressed to them. They still have it pure and unadulterated in their hand. Yet they have sinned against all this light—against all this love. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathers its chickens under its wings, and ye would not!" Their cup of wrath is fuller than that of other men—their sea of wrath is deeper. On their very faces you may read, in every clime, that the curse of God is over them.

Is this not a reason, then, why the Gospel should first be preached to the Jew? They are ready to perish. The cloud of indignation and wrath that is even now gathering above the lost will break first upon the head of guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run first to them that are in so sad a case?

In a hospital the kind physician runs first to that bed where the sick man lies who is nearest to die. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those that are readiest to perish beneath the waves? And shall we not do the same for Israel? The billows of God's anger are ready to dash first over them—shall we not seek to bring them first to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the Good Physician to them, who alone can bring health and cure? For the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

(2) *It is like God to care first for the Jews.* It is the chief glory and joy of a soul to be like God. Too many rest in the joy of being forgiven, but our truest joy is to *be like Him.* Now, what I wish to insist upon at present is that we should be like God, even in those things which are peculiar. We should be like Him in understanding, in will, in holiness, and also in His *peculiar affections.* "Love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." But the whole Bible shows that God has a peculiar affection for

Israel. You remember, when the Jews were in Egypt, sorely oppressed by their task-masters, God heard their cry, and appeared to Moses: "I have seen, I have seen the affliction of My people, and I have heard their cry, for I know their sorrows." And, again, when God brought them through the wilderness, Moses tells them why He did it: "The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you," Deut. 7:7, 8. Strange, sovereign, most peculiar love! He loved them because He loved them. Should we not be like God in this peculiar attachment?

But, you say, God has sent them into captivity. Now, it is true God hath scattered them into every land. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" Lam. 4:2. But what says God of this? "I have left Mine house, I have forsaken Mine heritage, I have given *the dearly beloved of My soul* into the hands of her enemies," Jer. 12:7. It is true that Israel is given for a little moment into the hands of her enemies, but it as as true that they are still the dearly beloved of His soul. Should we not give them the same place in our heart which God gives them in His heart? Shall we be ashamed to cherish the same affection which our Heavenly Father cherishes? Shall we be ashamed to be unlike the world, and like God in this peculiar love for captive Israel?

But, you say, God has cast them off. "Hath God cast away His people which He foreknew? God forbid!" The whole Bible contradicts such an idea. "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord," Jer. 31:20. "I will plant them again in their own land assuredly, with My whole heart, and with My whole soul." "Zion saith, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee," Isaiah 49:15. "And so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Now, the simple question for each of you is, Should we not share with God in His peculiar affection for Israel? If we are filled with the Spirit of God, should we not love as He loves? Should we not grave Israel upon the palms of our hands, and resolve that through our mercy they also may obtain mercy?

(3) *Because they will give life to the dead world.* I have often thought that a reflective traveler, passing through the countries of the world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural reason, that that singular people are preserved for some great purpose in the world. There is a singular fitness in the Jew to be the missionary of the world. They have not that peculiar attachment to home and country which we have. They are in some measure acquainted with all the languages of the world. *But what says the Word of God?*

"It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing" (Zech. 8:13). To this day they are a curse among all nations, by their unbelief, by their covetousness; but the time is coming when they shall be as great a blessing as they have been a curse.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," Micah 5:7. Just as we have found among

the parched hills of Judah that the evening dew, coming silently down, gave life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be when they come as dew upon a dead, dry world.

"In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you; for we have heard that God is with you,' " Zech. 8:23. This never has been fulfilled; but, as the Word of God is true, this is true.

"Go and preach the Gospel to all nations," said the Saviour. Let us obey His word like little children. All that we plead for is that in sending out missionaries to the heathen, we may not forget to begin at Jerusalem. If Paul be sent to the Gentiles, let Peter be sent to the twelve tribes that are scattered abroad; and let not a by-corner in your hearts be given to this cause, let it not be an appendix to the other doings of the Church, but rather let there be written on the forefront of your hearts, "To the Jew first," and "Beginning at Jerusalem."

Lastly, because there is a great reward. "Blessed is he that blesseth thee; cursed is he that curseth thee." "Pray for the peace of Jerusalem; they shall prosper that love her." We have felt this in our own souls. Your souls shall be enriched also if this cause finds its right place in your affections. We must not only be evangelistic, but evangelistic *as God would have us to be*—not only dispense the light on every hand, but dispense it first to the Jew. Then shall God revive His work in the midst of the years, and our own souls become like a well-watered garden.

———::———

TRUE AND ARTIFICIAL FELLOWSHIP

The Ground, Object, and Attitude of Fellowship

by A E. Horton
Kavungu, North Rhodesia

We are sometimes asked, "What do you mean by Fellowship'?" Is it merely the name of an organization, or is it truly a company of believers who desire "fellowship in the Spirit" with other Mission workers? To the latter we reply in the affirmative. The following article appeared in *"The Witness",* London, England, and may help to strengthen the "cords of love" in the *American-European Fellowship.* Let us read it prayerfully. It was sent to us by Mr. F. Spencer Johnson, who, with Mrs. Johnson, enters into deep prayer for the evangelization of the lost and the strengthening of believers in the needy Mission Fields of the world, especially of Europe.

Some Thoughts on 1 John 1. 2, 3.

"Fellowship" is a word very much abused by believers. It is often used by them in speech and thought with implied meanings which, to say the least, are unscriptural. There is a Scriptural fellowship of believers, and there are Scriptural "circles of fellowship," but these are quite different from much of that which is popularly so designated. Spiritual fellowship varies from the conception sometimes met with in at least three ways: as concerns the *ground;* as concerns the *object;* and as concerns the *attitude.*

I—The Ground of Fellowship.

In writing this first epistle, John informs

those addressed that his purpose is to show unto them "that eternal Life which was with the Father, and was manifested unto us." And he further says that his purpose in so doing is "that ye might have fellowship with us." From this we may gather that the true ground of fellowship is *Life*—"that eternal Life which was with the Father, and was manifested unto us." These words quite evidently point us to the Lord Jesus Christ, and indicate that true fellowship is not primarily a matter of a theoretical apprehension of abstract truth, but of a practical experience of Him who is the Life from God.

It is evident that there can be no fellowship between the living and the dead. Life answers to life, but receives no response from death. And even so in the spiritual sphere, there can be no true fellowship between one who knows that manifested Life of God, and one who knows Him not. In such case the barrier is not that one apprehends mentally a certain truth which another, through duller understanding, cannot perceive. The barrier exists, due to the fact that one lives, and the other is dead. Life and death are opposites, and find nothing in common—no ground on which to meet.

It is also true that an abundant life responds to an abundant life, but that abundant experience of life finds no answering note in that life which is, as it were, lived on the borders of death. That which occupies the delight and interest of the one is quite unintelligible to the other. He who clings to the earth knows not the freedom and joy of the strong soaring of the eagle. It follows then that fellowship between believers must be more or less modified by the measure of each individual's experience of the Life which is Christ. The Life which all possess in common will draw each to other with a bond whose strength and intimacy is in exact proportion to each one's experience of Him. There are thus

"Circles of Fellowship"

formed, but there is here no matter of those artificial divisions brought in through pride of abstract truth. The division is not due to the cold and arbitrary decisions of men who divide the body of Christ, nor does it mean that the one refuses to sit at the Lord's table with the other, providing the other is a true child of God against whom no accusation of sin stands. It is not a matter of artificial division, but rather a case of automatic definition wrought by individual experience of the Living Truth. Fellowship there will be between believers as believers, for life will respond to life to some extent in all who live; but that fellowship will be the more abundant where abundant life answers to abundant life.

Therefore, brethren, since it is a matter of such vital testimony that we should "be one," it behooves each individual believer to covet, not simply an intellectual understanding of abstract truth, but rather that to which the written truth should lead us, a full apprehension in heart-experience of Him who is the Truth and the Life. Our Lord Jesus Christ is not a painted picture, nor is He the subject of a beautiful philosophy. If He were such, we might rest content with admiring the lines of the painting, or revelling in the intellectual intricacies of the philosophy. Our Lord Jesus Christ is a tangible, living reality, and all who know Him by faith should seek to allow Him to reveal Himself as such in the individual life. "This is life, that they might *know* Thee . . . ., and Jesus Christ, whom Thou has sent" (John 17.3). Intellectual knowledge puffeth up, and can never be a true basis of happy fellowship. Does pride ever result in harmony? Does it not rather always lead to discord? But love edifieth, and true love is the fruit of Life. Cold knowledge of truth is Pharisaism—and the letter that killeth; heart knowledge of *the* Truth is the spirit which maketh alive. Fellowship is the result, not of knowing about Him, but of knowing *Him*.

II—The Object of Fellowship.

Note also (v. 3) that the object of that fellowship is not primarily man. The fellowship which John mentions is "with the Father, and with His Son Jesus Christ." And as with the ground of fellowship, so with the experience of the object thereof: as *life answers to life*, so fellowship with the Father and the Son will find a responsive chord in

a similar fellowship with the Father and the Son. In other words, fellowship between believers will be in exact proportion to the individual's fellowship with the Father and the Son. This was the purpose of the manifestation of the Life, that we might be restored to a fellowship with the Father, which fellowship had been forfeited because of sin. And so, as that purpose finds its fulfilment, and the believer walks in fellowship with the Father and with the Son, so is the believer having fellowship with every other believer so walking. It is not that one "fellowships" with the other simply, but that both together "fellowship" with the Father, and are drawn to one another by being drawn together to the Father and His Son Jesus Christ. Such a fellowship knows no subjection to the elements of time or space.

Artificial Fellowship.

Here again one may call attention to the difference between the artificial exclusion of so-called "fellowship," and the automatic (if one may use the term) exclusion of the true fellowship with God. If you are walking in that fellowship with the Father and I am not, then I can not have fellowship with you, not because you are unwilling, but because I am not already fellowshipping with you with the Father. It is not that you say to me, "I can not have fellowship with you," but that I find myself spiritually incapable of fellowship with you. We are not walking in the same place, and therefore can not walk together. The principle thus is automatic in its working. And your desire will be as John's, not that things may be so arranged that you may have fellowship with me, but so that I may have fellowship with you: may enjoy the same fellowship that you are enjoying. One has noticed that some of the saints excluded from "fellowship" in certain Assemblies on the artificial basis referred to, have been those who, had they been so led, could have said to their critics, not "that I might have fellowship with you," but that ye might have fellowship with me."

It will be understood, of course, that one is not here speaking of those justly put under discipline for that which is, according to Scripture, moral or doctrinal error worthy of such discipline; but of some who have been excluded because they did not happen to see eye to eye with their "excluders" in all the traditions of the local elders. There are Scriptural grounds for discipline and for exclusion from Assembly fellowship; holding to these, we are safe; going beyond them, we give occasion to the adversary, and dishonour the Lord who bought us that we might live in One Life, and rejoice in One Fellowship.

III—The Attitude of Fellowship.

Note also the attitude of such true fellowship. In writing, John says his purpose is "that ye *might* have fellowship with us." Thus it can be seen that the tendency of the true fellowship is not to exclude, but to include. Its desire is not to formulate rules by which the circle may be narrowed, but to uphold the One by the apprehension of whom the circle may be widened to include all who are partakers of Him who is Life. The tendency is not to pronounce a select circle as clean, and then brand all outside that circle with the stigma of perpetual uncleanness, despising them for their lack of truth. Has not just that attitude been manifested more than once? Have not some said in so many words, "The question is, 'How much *truth* do you know?' " Rather is it of the Spirit of Life to look out upon all the children of God, and to covet for them all a more intimate knowledge of Christ, that so all might be drawn closer together in Him. He does not seek to scatter, but to gather; not to form a caste, but a communion.

Thus, it seems that the Scriptural attitude for "he that is spiritual" is not that which says, "You do not know as much as I do, or do not gather with those with whom I gather" (is not this sectarianism?), but that which says, "Oh! Brother! This fellowship with the Father and with His Son is so delightful! I just want you to enjoy it with me! Do come and sit down here, and let me tell you all about it!" It is that attitude which reaches out in love to all God's "born ones," rejoices in those who "walk soberly, righteously, and godly in this present world," and yearns over those who wander from, or are indifferent to, the path of blessing.

He who Walks in such Fellowship

can not be harsh, hard, or indifferent to him who does not.

Is it not true that among the first thoughts of him who has been made partaker of the Life that is for others, that they also may come to know Him whom to know is Life eternal? And even so it is, that where that Life is most abundant in manifestation, there also will His love be most manifested, seeking to draw others of His own to a more abundant apprehension of Himself, wherein lies their best good. For where His life is most manifested, there also must be most manifested that spirit of love which drew Him, on behalf of sinners, from the glory above to a Cross of agony and shame. There also must be most manifested that spirit which now leads Him to labour continually in intercession for His own, and to strive incessantly for their sanctification. Truly, this is of Him.

Alas, in many cases Satan has carried the children of God far from that Scriptural standard. Under the guise of a zeal for truth he has succeeded in obscuring the Truth and the Life, and in many instances has made fellowship to be a matter of formal acceptance only, dependent rather upon a theoretical apprehension of meticulously defined "truth," rather than upon a practical apprehension of Him who is Life. This was exactly his method in deluding the Pharisees, and it is one of his methods of leading believers astray.

Let us remember that even Satan himself appears as an angel of light—and what is that but as an advocate of "truth?" Naked truth can be cold and lifeless and repelling. It is the Life which makes that truth attractive and powerful. If we follow truth as its own end, we are on the wrong track, and will, sooner or later, be swallowed up in a maze of philosophical speculations which will land us in the same confusion as that of the traditionalists of Christ's time. If we follow truth as a means to an end—that end the heart-knowledge of Christ Himself—we obey the Word which says, "Grow in grace, and in the knowledge of (not only about) our Lord and Saviour Jesus Christ." And so will the body be knit together experimentally, and increase with the increase of God (Col. 2. 19).

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ROSIE'S "PRAYER GANG"

by *Thomas P. Potter*

The following interesting and touching story is abridged from a phamphlet bearing the above title, published by the Marcy Center, 1335 Newberry Avenue, Chicago, Illinois. "Out of the mouth of babes . . . hast Thou ordained strength", and the foolish, weak, base, despised things are His instruments to accomplish His plans and purposes, "that no flesh should glory in His presence." May it stimulate our readers to be fervent in prayer and childlike in faith, turning the promises of God into facts of blessing and fulfillment. *(Editor).*

Marcy Center is an outpost of the Woman's Home Missionary Society in the midst of the 200,000 Jews living in Chicago's Ghetto. It is known as "The Jesus House," and has proven itself a house of refuge to many of the kinsmen of our Saviour. It is one of the most successful, if not the most successful, Jewish Mission in the United States. Here, as in all other missions, the largest emphasis is placed upon the work for and with children, and it is from the life of one of these children that the following incidents are taken.

The Organization of "The Prayer Gang"

Rosie is a little Jewish girl eleven years old. Her father was hopelessly sick for years until his death a year ago, and her mother is busy making a living for the family. Rosie spends most of her time, out of school hours, at Marcy. Here she found Jesus as The Messiah, and here has been seen the unfolding of her faith life. Four years ago, when Rosie was seven years old, she gathered four little girls in a prayer meeting. At its close she said to the Superintendent, "Miss Heistad, will you join our 'Prayer Gang'?" "Yes, Rosie, I will." The next day there were eight girls and Miss Heistad was elected treasurer to care for the pennies which were to go into a building fund for a girls' gymnasium, for which the children had seen the need even before the "grown-ups." At this meeting they were asked to pray for four girls who had been very disobedient. This they did with much

earnestness. Within thirty minutes from the close of the meeting Rosie, aged seven, had brought in Rosie, aged nine, repentant, asking for forgiveness, and asking that they ask God to give her a new heart. Before the end of the week, Rosie had brought in the other three, helping God to answer their prayers. Very recently she was asked when the "Prayer Gang" held its meetings and replied, "Whenever we have anything to pray about." That these meetings are not without blessings and results is evidenced by the following incidents.

Elizabeth Lost and Found

Elizabeth, two and a half years old, daughter of Mrs. K——, who lives in the heart of the Ghetto, wandered away or was taken away from in front of her home in the morning at nine o'clock. When Miss Heistad returned at two o'clock, she found the Ghetto in a turmoil looking for Elizabeth. She had hardly entered her room when she heard a voice call, Miss Heistad, can we have a prayer meeting?" "Yes, of course, come on up." Soon after, Rosie entered with twelve of her "Prayer Gang." The Superintendent says, "I have never been in another meeting like that in my life! Very simply they told God how sweet and pretty Elizabeth was and that her mother was crying because she was lost. Then they challenged Him—'You know Elizabeth comes to Marcy and sings about Jesus. You know her mother comes to Marcy, too and is a Christian. If you don't find her, the Jews who are not Christians will laugh at them and say she was lost because she came to Marcy.' Closing the meeting, Rosie went to the mother and said, 'You do not need to worry any more, Elizabeth is all right and will come home.' 'Have you seen her?' 'No, but I have had my "Prayer Gang" together.' To Rosie that was enough. That night at seven o'clock, after being away ten hours, Elizabeth was found within half a block of home. Her clothes had been completely changed, she was dressed all in white, including new white stockings and new white oxfords. How she went away, who took her away, where she was, who had her, how she came back, why she was brought back, is not known, although this happened three and a half years ago. But Rosie knows that God answered the 'Prayer Gang's' prayers and says that from that time she began to be 'Dead Sure' that God answers prayers."

The Larger Vision

On a Sunday afternoon during the Christmas season, 1920, Rosie went with Miss Heistad to a meeting at the Home of Hope Mission on North Wells Street. Here she heard for the first time that there was a famine in China and that people were starving; also that a group at the Mission were supporting a native worker in Africa at $75. per year. The pennies of the "Prayer Gang" for the building fund amounted to $12. at that time. Turning to Miss Heistad, Rosie said, "We will take that $12 and send six to China and six to Africa." "No, we can't do that, that money was raised for the building fund and will have to be used for that purpose." "Well, then, we will raise some more money." Returning to Marcy, Rosie gathered up some old mite boxes and made others out of pasteboard boxes. Calling her "Prayer Gang" together, after a short talk by a woman who had been in China, Rosie said—"See here, kids, there are people starving in China and they need someone to tell them about Jesus in Africa. We are going to raise $25 for China and $25. for Africa. You kids cut out the nickel shows and put the money in these boxes. You don't need the shows, but these people need something to eat and to know about Jesus." She gave out her boxes and opened an account book, entering the name and amount of every subscription to the fund.

The Vision Fulfilled

The story of Rosie's vision for China and Africa was uncovered and told in the *Northwestern Christian Advocate* of February 2, 1921. An invitation was given to help with the fund. Contributions have come in from Sunday School classes, from a W. F. M. S. Board meeting, from the girls in a department of the Committee on Conservation and Advance, from individuals in various places, from the children in the Ghetto, until the vision of $50 to help meet the world's need had been fulfilled in Scripture measure and $150. has been gathered in the fund—$75. to furnish food for China's starving children and $75 for a native worker in Africa to help bring "Life and Immortality" to light through the Gospel. In addition to this fund, the telling of the story of Rosie has already inspired other organizations and classes to plan and work that they may have native workers to represent them in the vineyard of the King, and the influence of the vision born in the heart of this little Christian Jewish girl is only beginning to be felt. May it not be that, like her ancestress, Esther, she "has come to the Kingdom for such a time as this?" Every subscription has been entered in the "Fund Book" and there have been 228 subscribers. Chief among these are 101 of one cent, 2 of two cents, 1 of three cents, 5 of five cents, 15 of ten cents, given by the Jewish children out of their scanty store, together with the smaller subscriptions of the grown-up friends. Other subscriptions will probably be received and will be sent forth to do the work of the Kingdom.

(Continued on page 24)

A REVIEW OF THE FINDINGS OF THE WARSAW AND BUDAPEST JEWISH CONFERENCES

(The first in a series of Three)

"It is a continual source of wonderment that such unreasonable and groundless enmity has existed between the Jew and the so-called Christian, when the links between them are so real and beautiful, the points of contact are so deep and the debts so mutual," says James Black in his study of the problem.

The Church has persecuted the Jew and the Jew has persecuted the Church: on both sides there have been many foolish reasons for this which we shall not consider. Fortunately, this impossible situation of past centuries has been changed as by magic in recent years.

The conscience of the church has been deeply stirred in regard to its duty to this scattered race who stand in the world as a miracle of God's providence. Many Christians have at last gained the insight and courage to condemn the devil's spirit of persecution and ostracism. Nothing has helped the Christian outlook for work among thinking Jews, more than the open and frank repentence of many churches for all ancient wrong and outrage.

As a third consideration, Christians are re-seeing the forgotten fact that Jesus was a Jew, sprung from Jewish stock, and reared in the Jewish environment and faith. The Jews are, therefore, His brethren, His kinsmen.

Finally, we realize that it is the Lord's will that His own people, the "lost sheep of the House of Israel," should be saved.

On the other hand, a new day has dawned in Jewry. It is in the hope that a new passion for Jewish evangelization will be awakened that these facts are broadcast.

First of all The Ghetto, and all the deplorable things, it represented are of the past. The walls of Jericho have fallen. There is a new liberation, which is not only political, but mental and spiritual; the closed mind, which was the product of the Ghetto, is quickly passing. They are thinking and reading freely, which is a matter of mingled promise and danger.

The Jew is out in the open, for good or for ill, constantly inquiring. This is the great opportunity for Christ.

The dismantled Ghetto was largely a result of the European war. The Jews took part in political and social revolutions and, shoulder to shoulder, with Gentiles of different nations, helped to carve out new empires. With the sudden changing of boundaries and frontiers, they went to sleep in one nation and awoke to find themselves in another. During the post-war years they have migrated in larger numbers than at any time since they tramped in captivity in Babylon.

The Ghetto shut in the Jew to the precise Talmudic teaching; this cloistral seclusion has come to an end. So far as their ancient faith is concerned, they have embarked on a spiritual adventure.

A direct outcome of this widespread political and social liberation is that the Jews have come into closer touch with modern scientific ideas. For young eager minds, the passage from the obscurantism of Talmudic teaching to the free discussion of modern inquiry, must have been an amazing experience. It is little wonder, that it has proved disturbing and unbalancing.

Wise people will be chary of laying too much stress on the fact that many of the younger enfranchised Jews have cast aside religious beliefs and sanctions, and have embraced plain resolutions in religion, and politics. This is only the natural swing of the pendulum. After years of prison, it is hard to distinguish between liberty and license. It must be admitted that the new wine has been distilled into a revolutionary ferment. Thousands of eager young Jews have found a substitute religion in sweeping forms of socialistic idealism and universal brotherhood.

As a natural result of this upheaval, there has been a wide departure from the synagogues. Leaders of Judaism have complained bitterly of the desertion of worship and a disregard for authority. It will be a bitter

day if good Jews become bad Jews. There is no finer type of citizen than a strict Jew who loves God's will, obeys His commandments and is under the inhibitions of a great religion. This lapse is proving disturbing, but if the opportunity were now seized by the church of Jesus Christ, disaster might be turned to His, Christ's, triumph. Not only is there a new freedom, but this younger generation is not acquainted with persecution as were their fathers and, therefore, they do not have their bias and prejudice against Christianity.

The findings of the Conference in Budapest gave the following as concerns the evangelization of the Jew:

First of all, there are several reasons for their evangelization. The authority of the Scriptures and the love of Jesus for His own race, the peculiar life and environment of the Jews, their spiritual mentality and capacity, the present unique opportunities through the disruption of their ancient faith, the evidences of a ready welcome in wide areas, and the spiritual gain which Jewish zeal would bring to the Christian Church.

As to the message for the Jew. It is the love of God as revealed in Jesus Christ, crucified, risen, glorified, the fulfilment of the law, and the true Messiah. He is the incarnate Word, the Redeemer of the World, the Saviour from sin, who is bringing Israel to her destiny, viz: to become a blessing to all humanity. This message should be presented with humility and love with self-sacrificing service, so that the Jews may be awakened from the mere expectancy of a Messiah to true repentance and confession of sin, praying for regeneration, receiving pardon through the sacrifice of the Lord Jesus, and becoming His sincere disciples.

Christianity has many points in common with the Jew. The Jew has ideas of culture and a high type of morality not found in other non-Christian religions. The Jew and the Christian have the Old Testament in common. The Jew has a unique consciousness of his role in the purpose of God for the salvation of the world.

There can be no stereotyped method applicable to all circumstances. There are many types of Jews. No method which needlessly awakens the opposition of the Jew should be used.

It is well to remember that a converted Jew, prematurely baptized, i.e. before he understands the Christian faith, fully, may become a stumbling block to other Jews.

M. G.

OUR MAIL BAG

Harrisburg, Pa., Jan. 15, 1930.

American-European Fellowship:

I asked my friends who usually give me gifts at Christmas to please give me money this time instead of gifts. It came to the extent of $62.00. Praise His Name! Now I have the blessed privilege of giving it to Him. I am sending $37.00, which I feel the Lord would be pleased to have go for the work of Brother and Sister Lukesh. I was asking Him to show me where He could best use it, and He brought the faces of these dear workers before me as I have seen them pictured in the "Harvest Field". The remainder I sent for His cause in another place. Oh, it is such a privilege to give May our dear Lord give to many more this marvellous grace of giving! Oh, I pray that many souls who are so dear to Him may hear and be saved! It is sent for Christ's dear sake and in His Name.

* * * * *

Milwaukee, Wisconsin.

Col. E. N. Sanctuary

Enclosed pleace find draft for $32.50, of which please use $25.00 for work of the Lord through Paul Mishkoff in Bulgaria and $7.50 toward spreading the Gospel in Italy. I am sorry I could not join the Prayer Fellowship, but I am working in someone else's home on an average of thirteen hours daily and have no definite time I could claim as my own. I do quite a lot of knee work, however, scrubbing floors, but God gives me strength to endure hardship in His service and helps me to grin, too, and look up to Him wherever I am or whatever I am doing. I do pray at my work, too, for the w and am so glad He lets me have so small a share in supporting such able and consecrated witnesses. God bless you all at home and abroad and may this year show many born anew through your ministry in His kingdom!

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A FEW WORDS

Concerning Our Recent Addition to the Corps of Workers on the Home Field, Mrs. George W. Hunter Who is a Worthy Worker, Assisting Brother George W. Hunter, Our Field Secretary

By George W. Hunter
Field Secretary, American-European Fellowship

Mrs. George W. Hunter our new addition to the Field Workers for the *American-European Fellowship,* is the wife of our Field Secretary. She has visited the "White Russian" portion of our Field in Poland with her husband in 1925 and again in 1927. She has been under appointment for several months but had never been "written up" in the *"European Harvest Field"* before.

Mr. and Mrs. George W. Hunter

Because of her contact with the women and children in Poland in 1925 and again in 1927 she had made many fine friends for the cause, and this little article is to call the attention of our many friends scattered all over the United States to her as a wonderfully convincing speaker for the cause of the "Fellowship".

The large territory covering from Chicago to Los Angeles, California, all through the middle west and the South west to St. Louis knows of her ability as a speaker. Her vision of the needs of the women and children in that great former Empire of the Tsars is given with a fervor and zeal with also such knowledge of conditions spiritually speaking that her addition to the Staff even though it has been with no notice of a lengthy nature in the *European Harvest Field* before this time, is worthy of note now as she will be available for Women's Missionary gatherings wherever it is her privilege to go. She travels much with her husband our Field Secretary and wherever he is found, she may be there to assist.

For the benefit of those living in California, where Mr. and Mrs. Hunter live at 1345 Linden Avenue, Long Beach, California, she will be available

for any who wish to hear about the *spiritual conditions among the women and children of the former Russian Empire,* she will be glad to travel almost any distance to tell them of her experiences.

It might well be said here, that we do not *stress finances,* desirous to tell of the needs and trust the living *God* to lay on the hearts of his people everywhere their part of whatever it is *His* will for them to do. So please do not allow this phase of the matter to disturb you. She will be with her husband in the East and middle west for the next few months. Later she will be returning to California where she can be reached for such meetings as may be available. Write to either the address on the cover page of this magazine or to the home address in Long Beach, California. The present plans are for both her and Mr. Hunter to remain in New York till about the last of February and anything up to that time can be addressed to 156 5th Avenue, care *American-European Fellowship.* Later she will be at Chicago and perhaps still later in St. Louis, and then back to California. Send her word if you care to hear a missionary message that is different from many others.

A HAPPY ANNOUNCEMENT

We are very glad to announce the engagement of two of our workers, Miss Martha Schaeuble and Mr. Fred Stettler, who have our very best wishes and prayers.

SOME THOUGHTS CONCERNING THE "OBJECTS"
and the Handling of Funds for the Work in Europe

In the statement of the "Objects" of the *"American-European Fellowship"* as printed in each edition of the *European Harvest Field,* found on the first inside cover page of each magazine is the following: (Article No. 2), "To co-operate with reliable agencies for the spread of the Gospel in Europe". We desire to state that we do not claim to have organized work in any country in Europe as *directly* controlled by the *American-European Fellowship".* But we "co-operate" with "reliable agencies". We state this for the information of those who are interested concerning support of missionaries belonging to other Missionary Organizations, as we have missionaries connected with Organizations that are advertising their work that "they are not permitted to be *organically* identified with any Foreign Organization" we are desirous of making clear to our readers that we, as an Organization do not claim any thing but a desire to assist worthy work on the several fields in Europe.

It is our hope, that we shall ultimately be able to assist "Native Churches" to carry on their work for a season, or until they are sufficiently strong financially, as well as numerically, to care for themselves. This, we hope to do through "Native" Christians who are now seeking in many instances to build such work, on several of the fields where we are sending help. The following quotation from a letter written to the *"American-European Fellowship"* from one of these Native Churches, written by the Treasurer of this church says:

"Your two checks for brothers ..... are received, and I am sending you our official receipts for them." These two brothers are living and working in two different places away from the headquarters of the Native Church Organization. We, however, are sending their support each month from donors who have covenanted to assume their regular support, yearly. We are looking to the reliable heads of these organizations, whether they be Mission Organizations, or Native Churches, to distribute the "designated" funds so provided, and we expect to be able at any time to give such information as the donors may desire as to the reliability of the organization directing the activities mentioned above, or the ability of the person they are assuming to support, and from time to time we hope to be permitted to publish letters from these missionaries, and if desirous, to send translated copies of such letters directly to the donors from their missionary. In many cases, however, letters come to us, written in the native language of the one supported by this or that donor. These letters, must of necessity, be translated, and so we are seeking to have all such communications sent first to the New York Office of the *American-European Fellowship,* where they will be translated and transmitted to the donors. Because of this (possible duplication of effort,) we have been trying to encourage all donors to send their funds to our Office, instead of sending to the missionaries direct, for if they continue to send their gifts directly to the missionary, one missionary will receive gifts from many sources perhaps, with their regular gift through our Treasurer while others, perhaps as worthy, and as able as the one receiving many gifts, (because of their previous contacts in America) will be deprived of support, or if any, it will be so meagre they will be unable to do good work, and

the feeling of this, that, or the other missionary will not be cordial to the Missionary Organization or Church thus assuming their support.

It is always difficult, especially where we are seeking to carry on work among people who are potentially as able to think and understand such things, as are we, but who, because of conditions that have kept them in their illiteracy of past centuries, and who, when given an opportunity to acquire (educational) knowledge, can think out these problems, to adjust matters so those who donate for the support of such people, can know how to deal with the many problems that appear from time to time.

These men and women cannot seem to grasp the significance that if they seek help from several sources, that reports that emanate from them, are too often so changed when they reach America and reported back to us, they do not convey what was on their mind when they first wrote or sent to America asking for help, either additional or first aid.

We, of the *American-European Fellowship,* wish to correct this condition as far as our friends, who are now contributing, will help us.

The writer, will just give this one instance, whereby a good worker has cut off his support by such effort. The person mentioned was being supported by a good friend through the office of the *American-European Fellowship.* His name was given to the donor with his address; (this by the request of the donor). He wrote a brotherly letter to his "missionary". The money went each month to this missionary through tne Treasurer of the *American-European Fellowship* and in the light of the great need in every country over there, was all we could afford to send, (which was sufficient to care for this man). He, however, on receipt of his brother's letter, evidently decided to make special appeals to his friend and the one so appealed to, decided to stop altogether his gift at least for a season, for the constant appeals from this, that or the other source was harrowing on him and he decided he would stop all effort as far as this man was concerned. Thus, the man "killed the goose that lay the golden egg" as the old proverb states.

We are trying as far as possible to adjust this condition, will you help us? Thank You!

THE CIGARETTE

The Third Edition of this leaflet, announced in the January issue of the *Harvest Field,* has met with a gratifying sale according to its editor, Col. Sanctuary. Dugan Bros., the popular bakers of Brooklyn, whose products are known to every discerning housewife as possessing unusual merit, procured two thousand copies for distribution amongst their field force and other workers. Headquarters of the W. C. T. U. in Canada have taken three thousand copies.

Your cooperation will be appreciated in extending the testimony of this leaflet.

Price: 1 copy, 10 cents; 25—$1.00; 100—$3.50; 500—$13.75; 1000—$23.50

LETTERS FROM OUR WORKERS

A FAITHFUL SERVANT

Dear Friend and Brother in the Lord

Pastor Palmer

Peace be unto you.

I am glad to let you know that we are quite well, kept and saved by our gracious Lord and Saviour Jesus Christ!

It is so long we have not heard from you I would be very glad to know how is your health.

I am glad to inform you that although I am not associated with any mission as much as it is in my power with the help of the Lord I continue to do His work. Very often the Lord do send us many blessings and joy. On October the Russian brethren have celebrated a harvest festival and we enjoyed them. I had a possibility to witness for the Lord to a great crowd of people, several hundreds, as it is a very large Hall. Many Jews were present and I told them of the Great Master of the Harvest.

I am sure that the Lord has blessed you this year and your congregation.

If you are acquainted with Brother Gaebelein, will you kindly tell him that I bring him and His Mission in prayer before the Lord, that He should enable him to help in the work of our city, as the harvest is great but the labourers are few.

During the year 1929 I received several times some amounts from New York, but I did not reply as I did not know from whom it was, as I had no letter.

I wish you and your family, as well as your congregation, a Merry Christmas and a happy, prosperous New Year.

Will you kindly ask your congregation, if you don't mind, to sing the hymn, "Safe in the Arms of Jesus, Safe on His Gentle Breast." How good it is to be on His breast in such a time.

Is it not very near His coming?

Will you be so kind to drop just a postcard once monthly if it is possible about your health.

Kind remembrance and Christian greetings from the Hebrew Christians and my family.

I remain yours in His service,

J. Krasniansky

Kiev, Russia.

WOMAN'S AND CHILDREN'S WORK IN WARSAW

Warsaw, Poland, December 16, 1929

Dear Friends in The Fellowship Family!

It has been more than a year since I left America and your midst. Sweet reminiscences of yourselves, your kind deeds and prayers fill my thoughts as I write you this note of appreciation, thankfulness and Christian love. You've been most encouraging to me in behalf of this, His work; and in this "an odor of a sweet smell, a sacrifice acceptably well pleasing to God" for Whose sake you've stood behind us, who've heard and followed the call to the front line trenches, as it were.

In a certain sense it is more than in the front line trenches in which we find ourselves, as no work of this kind, that is evangelization among women and children, has ever been attempted as far as we can learn by anyone here in Warsaw. It is a pioneer work.

A little more than a month ago we moved from Radost to Warsaw, into our new home. Some time previous to this the American European Fellowship took over some rooms, one large one and two smaller ones, from a small group of believers for Mr. Gitlin and workers to hold their meetings among Jewish people here. The Lord had sent us some money, but not enough to get a little place of our own; se we cooperated. The rooms were badly run down and in need of many repairs; in one place there was a good sized hole in the ceiling, the stoves did not function; plumbing had to be done and electricity installed to make a very dingy place brighter and ready to live in. The Lord worked wonderfully. He put it on the hearts of certain people to let us live and do our work here; and on our hearts to use the funds He sent us for the needed repairs of this place.

We are getting nicely settled now; and the place looks bright and cheerful. We consider it a great privilege to be keepers of the house of the Lord and are standing upon such precious promises received from Him, as: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even Thy holy temple." They shall be abundantly satisfied with the fatness of

Thy house; and Thou shalt make them drink of the river of Thy pleasures." "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." (Psalms 65:4; 36:8; 92:13-14).

A little more than four weeks ago we took up the work here in Warsaw and have organized a Sabbath School and classes in Yiddish four days a week. Many children, and nearly all the girls do not know how to read or write the language they speak. God sent us a young man, a Hebrew Christian, apt to teach this. We see a wonderful opportunity of helping souls this way. Tonight we expect to start classes in English. Since some have been brought to Christ through this medium, we are praying that others may thus be won. This new beginning is not easy; we need your earnest prayer-backing more than ever in this, the beginning of a new year and new work. Satan is not pleased that we've entered his strong hold and has already showed his horns in numerous subtle ways. Please pray with James 5:16 in mind. As we look back, we do praise our God for what He has done; but will you not help us make His heart glad in even a greater way this coming year?

I was going to make this a Christmas and New Year Greeting only; but the temptation came to tell you something I thought would interest you about the work. And, I am desirous of seeing you, dear ones, enter the New Year right, so am also enclosing a few prayer requests.

Please, Please pray with us

(1) For a little girl who loved to come and has been coming regularly. She has been stricken through some disease in the throat with paralysis in the legs and other parts of her body. When we visited her, we were shown a pretty picture of Jesus by her mother and told that it is one of the dearest of her little girl's possessions. She is one of our brightest and prettiest girls we have. When we first asked her mother to let her come, she said she would like to send her but she did not have warm enough clothing for the child to wear. There are others who've told us the same thing about their children. We are having a warm coat made for this little girl from an old one, which is costing us nearly three dollars. We have not the means to do this for all who are in need and have no such thing as a relief fund. May the Lord put this on your hearts.

(2) We find that these people, both young and old, love to sing. Since there is a good ministry in gospel singing and there is not an instrument like organ or a piano in this place, we would be grateful if the Lord would let us have one by and by. It seems like a delightful dream to me; but then dreams sometimes do come true, you know, and especially so when you will pray with me for this.

(3) That every attempt of the enemy to hinder this work be frustrated. (At present I am recovering from a very bad attack of the grippe which has been and still is most painful to my head. The burden of work is resting on "poor" Miss Mott, who is doing it all so cheerfully and gladly).

God bless you in all you are doing for us and others.

Yours in His blessed service,

Jean Rhode.

NAZARUK'S SUCCESS IN WINNING SOULS

On one occasion I baptized twenty-five saved souls in the river Horyn. The meeting began at ten o'clock in the morning and continued until two in the afternoon. The people came from ten or more villages, also from Ostrog which is on the Russian-Polish border. In a moment the river was covered with boats and people on both sides. Thank God for being so near to us and giving us a victory! All members began to pray for Divine help, realizing that only God could protect us. I sent for the police but they refused to come, for it is very dangerous to baptize any one here. Many drunken men came and wanted to disturb the meeting. During the meeting one mother, who did not wish her daughter to be baptized, arrived and then also the husband came with his wagon and took his wife home so she could not be baptized.

One day the news reached me that in a certain village a husband had beaten his wife until she was almost dead. In another instance a father had said to his daughter: "Depart from my home—you are no longer my daughter!" And she went. In the village of Rozwaz I was greeted by most of the inhabitants armed with the biggest sticks they could find, ready to beat me, simply because I had baptized fifteen souls from that village. I put out the light, and it was so dark they could not distinguish anybody, while the brethren led me into another room, and thus I escaped all harm. So you, my dear American friends, see how we are obliged to carry on our work in a socalled Christian country. But I thank God that I am privileged to suffer a little for His sake, and I aslo thank you dear Christian people in America for giving me opportunity to work for the Lord. Your least brother in Christ Jesus,

Ozenin, Poland. *George Nazaruk.*

ACHIEVING THE IMPOSSIBLE

Thomas Cochrane, M.B., C.M.

The object of this Editorial is to record a remarkable experience in the United States and Canada. For over a year the World Dominion Movement has had an office in New York, its literature has had a growing circulation, and it was felt that the time had come for an extensive campaign to make the aims and work of the Movement more widely known and better understood.

The Editor sailed for New York on January 23rd, and from the end of that month until early in April, in company with the Rev. Walter M. Turnbull, D.D., Vice-President of the Christian and Missionary Alliance and Editor of *The Alliance Weekly*, and Miss Constance J. Brandon, International Secretary of the Movement, he travelled a distance of about ten thousand miles, visiting most of the important cities in the United States and Canada. Dr. Turnbull was released for this service by the Alliance Mission as an expression of gratitude for the benefits which the Mission has derived from the World Dominion Movement. This graceful act was much appreciated.

By the adoption of the Pauline methods which the Movement has been advocating, the Alliance Mission found itself able last year to make an advance estimated at £10,000 a year, without any increase of its budget. In all the meetings of the campaign Dr. Turnbull was therefore able to emphasize the advocacy of New Testament methods by showing how they worked in practice, and how their adoption had enabled his Mission without any addition to its income to make the biggest advance in its history.

The response to our united message was everywhere overwhelmingly cordial. Excluding the six wireless addresses the total of the audiences numbered twenty-five to thirty thousand people. At every gathering after-meetings were held at which questions were asked. The high spiritual tone of the meetings was evidenced by the frequency of conversions, by acts of consecration of large numbers to the work of soul-saving at home or abroad, by promises to keep the Morning Watch or at some time or another during the day to devote time to spiritual self-culture. Nearly five thousand people registered their names as prayer helpers for World Evangelization.

The case which we presented for consideration was this: (1) That the command to preach the Gospel to every creature is a command to the Christians of to-day to reach this generation with the message of the Gospel; (2) That there are millions more heathen in the world to-day than there were when the modern missionary era began; (3) That without a deeper concern for soul-saving on a world scale and a change in missionary methods, World Evangelization in this generation is impossible.—It seemed to be unanimously conceded that the ideals of the World Dominion Movement (whose aims are set out briefly in the campaign leaflet "21 Points"*) held out the only hope for World Evangelization.

The Christian Church is facing perhaps the greatest crisis in its history. The situation in America is epitomized in the following quotation from the *Literary Digest:* "More than thirty-two per cent. of all Presbyterian, Northern Baptist and Methodist Episcopal churches in the United States failed to obtain a single convert last year (1927). The figures show:

3,269 Presbyterian churches	No converts.
3,474 Northern Baptist churches	" "
4,651 Methodist Episcopal churches	" "

This ratio indicates that sixty thousand churches of all bodies did not obtain a single convert during the year."

If London is a good illustration of the situation in England, then the position, as revealed in recent surveys of the religious life as seen in organized Christianity, is very serious indeed. The statistics of the Scottish churches show over one million adults as non-church-

going, two hundred and fifty thousand young people with no Bible class connection, and one hundred and thirty thousand children not at any Sunday school. Confidence in the denominational missionary societies in America and England is being shaken. Only here and there is any considerable extension being planned. The order of the day is rather to endeavour to maintain the *status quo* or to retreat under the guise of "concentration." The "faith" missions are receiving much support that formerly went to the denominational societies, but unless the "faith" missions can come into a closer association with one another, they will continue to lay themselves open to a criticism which is growing in volume.

The World Dominion Movement is one of vision and hope. Its message in this crisis is that it is possible to evangelize the world in our generation.

Reprinted from World Dominion, July, 1929

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A NOTABLE UTTERANCE

The *"European Harvest Field"* counts itself fortunate in being privileged to pass on to its readers the following article printed in the February Number of the *"Wonderful Word"*.

Those of us who have had the privilege of speaking over the Radio know the unspeakable value of being able to give the Gospel of God's Grace to literally thousands who never have seen the face of the one speaking, and in thousands of instances never see the inside of a church edifice for months and sometimes years. They do "tune in" on Radio broadcasts, and the letters received through the stations of which (WMBI) is a worthy addition to the many others, is evidence of the value of the place such stations hold in the great field of Radio broadcast. Read this article *"Harvet Field"* friends and pray that Our Lord will safeguard the "Broadcasting" privilege of such stations as WMBI of the Moody Bible Institute of Chicago.

Dr. James M. Gray, of the *Moody Bible Institute*, appeared some time ago before the Federal Radio Commission, Washington. His utterance on that occasion, the editor of *The Wonderful Word* believes to be, one of the *most notable and noteworthy expressions of Christian conviction and contention uttered in many years.* It is the utterance of a Christian seer and statesman. It is the voice of a fearless and faithful defender of the faith. It is eloquent, it is earnest, it is evangelical. It should be heard the world around. The soundness and sobriety of the speech is equal to a Gladstone. The evangelistic zeal of it is not behind a Whitfield and the pith and pungency of it reminds one of Moody. Here it is. It should be copied by many periodicals and published widely:

"Gentlemen, we give all honor to our legislators, our courts, our juries, our prosecuting attorneys, our vigilant police, but the work which the Moody Bible Institute is doing on the land and over the air is that 'ounce of prevention which is worth a pound of cure.' The United States simply cannot afford to limit the opportunity of the Moody Bible Institute over the air during the evening hours when men, as well as women, may be reached by its ministrations.

"Circumscribe the evangel in this land, gentlemen; lessen confidence or fail to strengthen confidence in the Bible, democratize the Almighty, lower the Son of God to the level of other men, rob Calvary of its meaning, leave the seal unbroken upon His tomb, and you have driven light and hope from the hearts of men. You have made life not worth living. You have underminded all authority. You have increased lawlessness. You have made government a derision. You have sunk the land into pagan darkness, and to quote former President Coolidge again, you will 'have turned all our material prosperity, overwhelmingly though it may appear, into a barren sceptre in our grasp.' "

Luther did not say anything in his day stronger or saner or more spiritual than this. Thank God the "faith of our fathers living still" and for men as *faithful as our fathers, living still.* Read and reread this. *Imbibe it. Inculcate it. Advocate it.*

A REVIVAL IN RADOST

Needs brought us to our knees. We were led at our worker's prayer-meeting to set aside a day for prayer. As we prayed, the Spirit of God began to speak to us that only for the "righteous" there is the promise that they shall not be forsaken, and that only they that walk uprightly will not be denied any good thing.

A desire yea, a passion for His righteousness in us began to get hold of us. Again the Spirit and the Word spake to us that there is need of cleansing by the Blood of the Lamb, before there can be sanctification by the Holy Spirit. Before the Lord can cleanse our sins they must be known and acknowledged. So the Spirit began to do His work of rebuking of sin, of righteousness, and judgment, and this necessitated longer seasons of tarrying before God and waiting upon Him.

Three and four meetings were held daily lasting from an hour and a quarter to four hours. It began among the men students, went over to the workers, then to the women students of the Burse, the women workers and the wives of the workers.

The Lord broke down stubborness, mocked bashfulness, fear and timidity. Chronic habits and shortcomings physical, social, as well as spiritual, were brought forth under the strains of self condemnation, and crying to God for mercy.

They were red letter days. Never to be forgotten are such precious seasons. We shall never be the same as heretofore. We have seen His holiness, our sinfulness; we confessed, and He cleansed, and now we are hearing His call to more service.

A young lady, third year student of the Warsaw University has in a most pathetic way yielded to God, accepted Christ, and dedicated herself for his service, crying for an infilling of the Spirit.

A back-slidden Hebrew Christian one of our former colporteurs, who denied the Lord, and had forsaken his unconverted wife, came back during these revival days. The Lord brought here one of our Fellowship missionaries, who was himself revived and has now gone out with new power to carry the revival message to the young people's groups.

All but two of the 24 men students were constrained to carry the message to their home churches during the holidays.

The Spirit has taken hold of us in a new way to get the message out. If we knew all, some one was praying for just what has happened. Perhaps some of our praying friends in America, I learned of three who met for secret prayer here, pleading with God for a revival.

"When a man's ways please God, He maketh even his enemies to be at peace with him" Recently in Warsaw, the doors of several churches, which before were closed to me, opened, and there is a new spirit of cooperation with our work.

TO OUR PRAYER HELPERS

Within the past two months three conferences have been held with others who are interested in extending the Gospel message in Europe. Thus far it appears the Lord's will that an affiliation which will mean much for the Lord's work on the continent will be consumated. We, of the **Fellowship,** together with the others referred to desire to know how the Lord may use us in the extension of His work. It is quite possible that further announcement of this may appear in an early issue of the **Harvest Field**.

ROSIE'S "PRAYER GANG"

(Continued from page 13)

In the heart of this little Christian Jewish girl, nurtured in a center of the Woman's Home Missionary Society, there was seen a vision of the world's need and there was found a willingness to work to help meet that need. The money has been released through the channels of the Woman's Foreign Missionary Society. Thus there has been forged another link in the chain binding together the home and foreign work of our Church. May many more such links be forged until it shall not be possible to distinguish between "Home" and "Foreign" work, but it shall all be merged into "Our Father's" work. May the "Little Child" lead many into larger fields of service for our King.

STATEMENT OF RECEIPTS FOR DECEMBER 1929

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
6687	$5.00	6738	$5.00	6789	$5.00	6840	$20.00	6891	$1.25	6942	$1.00
6688	3.00	6739	5.00	6790	2.00	6841	25.00	6892	5.00	6943	1.00
6689	2.00	6740	.65	6791	2.50	6842	1.50	6893	5.00	6944	5.00
6690	2.00	6741	1.00	6792	95.00	6843	1.00	6894	5.00	6945	5.00
6691	25.00	6742	1.00	6793	78.01	6844	3.00	6895	1.25	6946	8.00
6692	1.00	6743	25.00	6794	16.55	6845	5.00	6896	2.00	6947	11.00
6693	1.00	6744	1.00	6795	1.00	6846	1.00	6897	20.00	6948	25.00
6694	1.00	6745	2.00	6796	5.00	6847	1.00	6898	70.00	6949	13.00
6695	1.00	6746	1.00	6797	5.00	6848	2.00	6899	15.00	6950	.10
6696	10.00	6747	1.00	6798	14.50	6849	2.00	6900	2.00	6951	1.00
6697	180.00	6748	5.00	6799	20.00	6850	1.00	6901	2.00	6952	5.00
6698	25.00	6749	21.21	6800	5.00	6851	6.00	6902	10.00	6953	10.00
6699	400.00	6750	1.00	6801	1.00	6852	1.00	6903	1.00	6954	1.00
6700	6.00	6751	3.00	6802	7.50	6853	20.00	6904	16.80	6955	15.00
6701	7.50	6752	6.25	6803	10.00	6854	21.09	6905	1.00	6956	1.00
6702	1.00	6753	1.00	6804	1.00	6855	2.00	6906	2.00	6957	4.00
6703	1.00	6754	175.00	6805	1.00	6856	1.00	6907	7.50	6958	1.00
6704	5.00	6755	1.00	6806	2.00	6857	1.00	6908	1.00	6959	5.00
6705	5.00	6756	1.00	6807	25.00	6858	1.00	6909	10.00	6969	10.10
6706	1.00	6757	5.00	6808	12.00	6859	1.25	6910	2.00	6961	1.00
6707	25.00	6758	30.00	6809	1.00	6860	13.75	6911	3.00	6962	1.00
6708	10.00	6759	1.00	6810	2.00	6861	40.00	6912	5.00	6963	1.00
6709	15.00	6760	1.00	6811	10.00	6862	18.00	6913	5.00	6964	5.00
6710	12.00	6761	1.00	6812	100.00	6863	35.00	6914	1.00	6965	8.50
6711	15.00	6762	2.00	6813	1.00	6864	20.00	6915	1.00	6966	25.00
6712	5.25	6763	2.00	6814	11.31	6865	5.00	6916	5.00	6967	10.00
6713	2.75	6764	5.00	6815	1.00	6866	8.50	6917	10.00	6968	1.20
6714	10.00	6765	3.00	6816	1.00	6867	1.00	6918	1.00	6969	15.00
6715	1.00	6766	1.00	6817	11.25	6868	1.00	6919	2.00	6970	20.00
6716	1.00	6767	10.00	6818	30.00	6869	5.00	6920	2.00	6971	1.00
6717	2.00	6768	25.00	6819	1.00	6870	4.00	6921	1.00	6972	2.00
6718	3.75	6769	50.00	6820	6.00	6871	2.40	6922	1.00	6973	5.00
6719	2.00	6770	1.00	6821	25.00	6872	19.00	6923	6.00	6974	10.00
6720	2.00	6771	10.00	6822	10.00	6873	5.00	6924	13.06	6975	5.00
6721	1.00	6772	5.00	6823	2.00	6874	5.00	6925	10.00	6976	1.00
6722	2.00	6773	1.00	6824	2.00	6875	5.00	6926	5.00	6977	1.25
6723	3.00	6774	6.00	6825	1.00	6876	1.00	6927	8.17	6978	2.50
6724	10.00	6775	3.50	6826	15.00	6877	1.00	6928	2.00	6979	10.00
6726	.70	6776	6.90	6827	3.00	6878	15.00	6929	33.70	6980	5.00
6726	1.00	6777	5.00	6828	10.00	6879	3.00	6930	100.00	6981	10.00
6727	1.00	6778	3.00	6829	5.00	6880	10.00	6931	5.00	6982	2.00
6728	2.00	6779	1.00	6830	5.00	6881	3.50	6932	5.00	6983	25.00
6729	5.00	6780	50.00	6831	5.00	6882	5.00	6933	1.35	6984	1.25
6730	5.00	6781	10.00	6832	5.00	6883	154.58	6934	4.00	6985	1.00
6731	20.00	6782	16.00	6833	1.00	6884	5.00	6935	1.00	6986	1.00
6732	1.00	6783	1.00	6834	1.25	6885	25.00	6936	2.00	6987	1.00
6733	2.00	6784	6.00	6835	3.00	6886	10.08	6937	5.00	6988	5.00
6734	6.00	6785	100.00	6836	1.00	6887	10.00	6938	3.00	6989	286.80
6735	6.00	6786	5.00	6837	30.00	6888	10.00	6939	1.00	6990	1.00
6736	2.00	6787	52.00	6838	11.00	6889	40.00	6940	1.00	6991	1.25
6737	20.00	6788	2.00	6839	2.00	6890	1.25	6941	2.00	6992	1.20

Total $3789.46

Of this amount $95.92 was received for the European Harvest Field.